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## War, Missions and Christian Methods.

BY MARY S. ROBINSON.

Professor Francis G. Peabody of Harvard, in his recently issued volume, "Christ and the Social Question," page 355, writes: "The military leaders of a superior race often say, in their aggressiveness, 'Let us first subdue this people by force of arms, and so clear the way to teach them the teaching of Jesus.' But this teaching must be communicated through the process of [a Christian] civilization; neither after nor before such process. It is impossible for the same nation to present itself to a non-Christian people first as rapacious, commercialized, lustful for glory, so-called, and later as an ambassador of the mercy and kindness of Jesus. The moral quality of the conquest, and not that which may be done after the conquest, represents the Christian energy of the stronger nation, and it is the motives which prompt and direct the first approach to an inferior people which will bring the latter either to Christ or repel them from him."

So, too, the late Miss Mary Kingsley, herself a victim of war, wrote in her "West African Studies," pages 367-372: "England from the first has again and again assured the African that she had no intention of robbing him of his country; none the less, as soon as she was able to do this, she has done it. One act of such treachery destroys all confidence between the betrayed and the betrayer." The West Africans were disposed to listen to the missionaries until the British soldier appeared among them. Of him they said: "He is as bloodthirsty as any of our own people. His god is no better than ours."

Richard Williams, the first missionary to Patagonia, perished there, with several comrades, from starvation. Before his death he was several times menaced by the Fuegians and Southern Patagonians, but he wrote in his diary: "For no consideration would I injure a hair of the heads of these men, whom I am come hither to seek and to rescue from their ignorance and sin."

The havoc which war makes with missions has been mournfully manifest latterly in South Africa and in China. In the last-named country nearly all the mission buildings—dwellings, churches, schools, colleges, hospitals—have been laid in ruins; and the Christians of Western Europe and America are now to be taxed for the rebuilding of these edifices at an immense cost. We can ill afford this extortion imposed by war, in view of the pressing, the immediate needs of millions of human beings at home and abroad. Worse than this, the Christian character of the missionaries has been seriously compromised by the barbarous exigencies of war. Exiling themselves from their native land for the purpose of making known the God of peace, the Prince of peace, to the people of the middle empire, they have been constrained to deal destruction and death to hundreds of that people, to levy contributions of money on villagers perishing from want, and so to invite curses on themselves and execrations on the religion they would propagate. All this is the inevitable result of the infamous opium war waged by nominally Christian British in 1840, with the sequent events attendant on that war, against which every mandarin of Eastern China vainly protested. Verily, when the monstrous god of war conscripts the direct representatives, the ambassadors of Christ, into his ranks, can he further go in his demoralization of the Christian portion of our war-furrowed world?

## Military Instruction in Schools.

BY GEORGE W. HOSS.

There are tidal waves in the affairs of men, as on the ocean. Some of these are, at long intervals, waves of virtue, as of education, temperance, social purity and the like. They are, however, frequently of evil, not to say sin. For two years and more such a tidal wave has been sweeping over this nation. It is the tide of war sentiment.

We do not need to mention the character of war as seen on the battlefield, its degrading influence in the camp, and at times in the home. On the other hand, let us note its effects in Congress, and in consequence upon education.

So infatuated were many men in Congress with the military spirit that several bills were introduced during the last two years making appropriations and other provisions for military instruction in the public schools and institutions of higher learning. To avoid undue length, I quote from only one of these bills,—House Bill 13,435,—introduced by Mr. Showalter, on January 10, 1901. The title of the bill was, "To Further Promote the Study of Military Science and Tactics at Institutions of Learning."

"Section 1. That, in addition to the aid now given by law, to encourage the study of military science and tactics at institutions of learning, there shall be paid annually the sum of twenty-five dollars to each student in such institutions who shall have served faithfully and honestly for one year as a member of the military class.

"Section 2. That the total number of students coming under the provisions of this act shall not exceed at any one time thirty thousand.

"Section 4. That the sum of seven hundred and fifty thousand dollars, or so much thereof as may be necessary, is hereby appropriated for the current fiscal year."

Let us contemplate the significance of this bill a moment. In the first place the number of pupils—thirty thousand—is larger than the standing army of the United States in former years of peace and honor. Then, too, these students in their drills and associations will effect with the virus of the military spirit at least one hundred thousand more. Does not every one know how captivating to the average boy are bright buttons, gay uniforms, martial music, and the marching and counter-marching?

It goes without saying, to any one acquainted with military departments in colleges, that many good students are lured into this work to the detriment of their scholarship, and that many inferior students make it a substitute for hard study. These latter say, "We are not preparing for the civil professions, but for war." Such bills ought to be condemned on account of their pernicious effect on education, if for no other reason.

In the second place, look at the money to be appropriated—and for what? To foster the war spirit, and to prepare men for the butchering of their fellow men. The writer knows a number of most worthy colleges, educating young men for good citizenship, for the ministry and for missionary work, and doing this on almost starvation salaries for their teachers. Take the average of several of these, and their number of students will be about three hundred, and their annual receipts less than fifteen thousand dollars each. Let this proposed military appropriation be distributed among these colleges, and it doubles the annual income of fifty of them. It is not

easy to estimate the blessings that would come to these institutions, and through them to the deserving and struggling young people in them,—fifteen thousand in number,—and through these educated young people to the intelligence, virtue, peace and prosperity of the whole country, if their incomes were doubled and properly spent. But let it not be for military education, but for that which makes a better type of everyday Christian citizenship.

We are most happy to state, on reliable authority, that none of these bills were passed. This may be due to the return of good sense to Congress, or possibly to the inattention or incapacity of the authors of the bills. But from whatever source it came, we may be thankful for the failure, and indulge the hope that by the meeting of the next session of Congress the war spirit will have so far subsided that neither these nor any other bills of like character will be brought before that body for consideration.

Let Congress, if it have money to spare by the hundreds of thousands, offer rewards of twenty-five dollars each to students in any or all institutions of learning who shall make specified attainments in the civic arts—as engineering, architecture, inventions and discoveries, etc. How many students would be benefited, and how the different departments in which they work would be enlarged and extended! Let us help peace and hinder war!

For want of time, we do not go into the incongruous, not to say unchristian, position of the schools under the control of the various churches, which are keeping up military departments, either through governmental or church aid. How an institution claiming to be Christian, established in the name of the Prince of Peace, and with the avowed purpose of inculcating and disseminating His doctrines and spirit, can maintain a military organization,—an organization for training for war,—I am not able to see. If it is to furnish physical exercise and development, the gymnasium is in every way a better means. If it is for popularity, we submit that some students can be more easily reached through the dance, the card table, and the genteel beer cellar. You are shocked and offended at a suggestion like this? Please analyze your position on the military arts, in the light of the teachings and example of Christ, and see if you are not shocked again, and much more severely.

WICHITA, KANSAS.

### Christians Should be Passionate Advocates of Peace.

BY REV. CHARLES E. JEFFERSON, D. D.

In a recent sermon in the Broadway Tabernacle Church, New York, the pastor, Rev. Charles E. Jefferson, uttered, among other things, the following sentiments, which are as remarkable for their clearness of insight as for their terseness and vigor of expression:

“It is asserted constantly that war after all is a desirable episode in the life of the nation. It is a moral tonic, and stirs up its sluggish blood. It furnishes a school in which young men are developed in all the manly virtues. Without war a nation must inevitably become effeminate and cowardly and weak. Could any argument be more atrocious than that? Has Tolstoy ever said anything

crazier than that? A school for the development of virtues—forsooth! Men who want to develop manliness and courage have abundant opportunities without going to war. Let them be true men in any sphere of labor, and they will be subjected to as severe a test as any which the battlefield affords. To do one's duty in the days of peace is more difficult than to do it in the days of war, for the strain is more continuous and the motives to heroic action are less conspicuous and urgent. No braver man than Jesus ever lived, and he never struck a blow. Saul of Tarsus never joined an army, but he said, ‘I have fought a good fight.’ If to develop manhood we must use guns every few years, why not have a local war? Why not encourage an uprising of our dangerous classes? That would give us a conflict at our doors, and we should all have a chance to develop the virile traits of manhood. It is the men who do not expect to fight themselves, or to have their own home or fortune ruined, who say with such devilish smoothness, ‘War is a good thing!’

“But do not blessings follow war? Yes. They follow everything. They follow famine, pestilence, calamity, crime. No demon can put his foot down so hard upon this earth that a flower will not spring up as soon as his foot is removed. This is due to the overflowing goodness of God. He compels the wrath of man to praise him, but the wrath is not therefore justified. No matter what man may do, good will follow. Let him burn down the forests, and the land will be enriched by the ashes and ready to bring forth luxurious harvests. David committed adultery and murder, and after his sins there came a beautiful repentance, expressing itself in a heart-breaking poem which has been a solace and inspiration for three thousand years. Blessings spring up in the track of all actions, no matter what they are. The fact that blessings always follow war does not prove that war is a good thing. The Galveston flood was followed by blessings. It opened the hearts of thousands of people, and brought the North and the South closer together. Shall we pray for another tidal wave? The famine in India was followed by blessings. It softened the world's heart and brought orient and occident closer together. Shall we ask for another famine? Libby prison was followed by blessings. It bound its inmates together by a brotherhood whose bonds can never be broken—but we want no more Libby prisons. If the half of this city should be burned the catastrophe would be followed by blessings. Think of the men who would secure work. If a pestilence should lay half of our population dead blessings would follow. What sympathy in the outside world! What a mellowing in the hearts of those of us who might be spared! It would bring about a great religious revival. War brings with it great blessings! Yes. And it brings with it direful and immeasurable curses. And a sensible man will ask: Do the blessings outnumber the curses, and might not the blessings have been secured at a less frightful cost?

“Another piece of sophistry is the maxim that in order to preserve the peace we must prepare for war. This is one of those half truths more dangerous than a full-blooded lie. What we ought to say is, In order to preserve peace we must prepare for peace. Multiplying the instruments of war beyond a certain point only stirs up bad feeling, and makes it easier to come to blows.